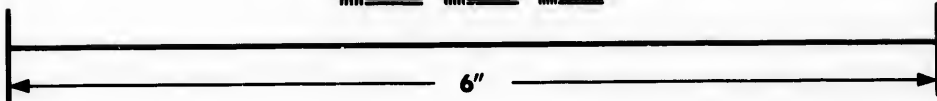
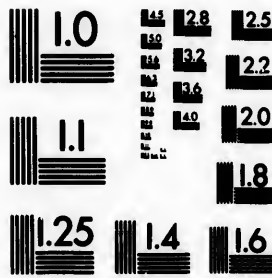


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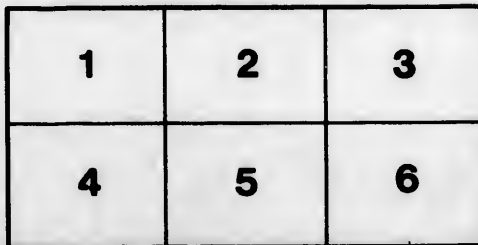
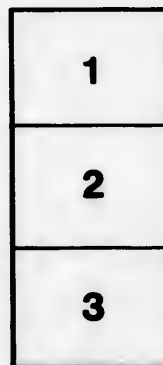
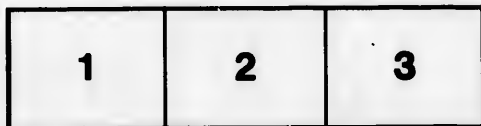
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No. 3.

R E P L Y

TO A

T H I R D L E T T E R

OF THE

RIGHT REV. THE LORD BISHOP OF MONTREAL,

And Metropolitan of Canada,

ADDRESSED TO THE

Bishops and Clergy of the United Church of England and Ireland in Canada,

BY

I. HELLMUTH, D.D.,

ARCHDEACON OF HURON, AND ASST. MINISTER OF ST. PAUL'S CATHEDRAL, LONDON, O. W.,

TO WHICH IS APPENDED

“ THE THIRD LETTER ”

OF THE LORD BISHOP OF MONTREAL.

QUEBEC:

PRINTED BY MIDDLETON AND DAWSON, SHAW'S BUILDINGS, LOWER TOWN.

1862.

No. 3.

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A THIRD REPLY.

QUEBEC, Aug. 9, 1862.

MY LORD BISHOP,—

ALTHOUGH I have by incontestable proofs, nay, even by Your Lordship's own unwitting admissions, cleared my character as a Christian and a Minister of the Gospel, from every charge and insinuation with which, from your exalted position as Metropolitan, you might fain have obscured it, you seem to be determined not to let the subject rest where it had been successfully and triumphantly placed on the issues of my "replies."

For a third time you have recurred to the same attack. But I am confident that for a third time I can satisfactorily dispose of all that is contained in Your Lordship's third Pastoral.

I shall on this occasion, as before, append your Pastoral to my answer, that the public, to which you have appealed, may be fully and fairly furnished with the controversy as it stands, and pronounce their verdict accordingly.

In my inmost heart, I deplore this controversy, but the onus rests upon Your Lordship, whose efforts to defame my fair name, and that of my respected father-in-law, Gen. Evans, both in private and in public, by all the means and influence in your power, and at all hazards, demanded our vindication.— And it will be easily conceived that it is not a little difficult to write calmly under such painful and aggravated circumstances, into which I am again forced in self-defence to enter by your Lordship's continued attacks.

"As yet your Lordship has not even attempted to disprove the correctness of my remarks at the Islington meeting respecting (1) *"the teaching of Trinity College, Toronto,"* [which is the only institution I referred to in my speech,] and (2) *"the paucity of Evangelical men in the British North American Colonies generally."*

Your Lordship, in your third letter, on page 8, admits that you understand the sense attached by me to the word "Evangelical;" and that such "Evangelical men" are few in number in Canada, I have your Lordship's own authority, as I have conclusively shown in my *No. II. Reply*, pages 6 and 7, in the following words:—

"But, My Lord, have you not said more as to the paucity of "Evangelical men" in Canada, than I have ever ventured to say? As examples of encouragement held out to "Evangelical men" in Canada, your Lordship has specified places in the Province, saying: "Evangelical men, as such, may not be as abundant as the Archdeacon wishes, yet he will allow they are to be found in many most important places. The Cathedral at Toronto and all the churches at Kingston have long been so filled, that at London, three in Montreal, one in Quebec, one in Hamilton, all principal cities in the Province."

"You assign thus to the most populous protestant city in Canada, viz.; Toronto, where there are 23 clergymen, 3 Evangelical men,—all on the Cathedral staff; to the city of Montreal, where there are 12 or 13 clergymen, you assign three; to the city of Quebec, where there are 12 Clergymen, your Lordship assigns one, &c. &c. &c. This is your Lordship's own estimate."

At any rate, to say the least, the two subjects—which are the questions at issue. viz.: (1) "*The teaching of Trinity College, Toronto*," and (2) "*The paucity of Evangelical men in the Province*," your Lordship professes comparative ignorance of.

Of the former, on page 5, of your first Pastoral, you say: "I am not sufficiently master of this subject in its present state to enter into a detailed review of it;" and of the latter, on page 8, of your third Pastoral, you say: (exempting your own Diocese,) "I am not in a condition to say if that is the case in Canada generally."

Has it never occurred to your Lordship that these very two subjects, of which you profess comparative ignorance, are yet *those*, on which you charge me with misrepresentation, and that it is on the ground of invalidating my testimony regarding them, that your Lordship justifies your attack upon my personal character?

Need I say that these two subjects are of vital importance to the Church in Canada?

And I shall show that your Lordship had ample time and opportunity of becoming master of both:—

As early as the 21st of July, 1860, the Lord Bishop of Huron issued a Pastoral to the Clergy and Laity of his Diocese, which was re-published *in extenso*

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in the Toronto "Ecclesiastical Gazette," August 1st, 1860, in which the Bishop animadverted on "the dangerous teaching of Trinity College," and that "he could not in his soul approve of it."

On the 29th of August, 1860, the Bishop of Huron published a "second letter," and the following is the summary of "the dangerous teaching" to which not only the Bishop of Huron, but many other sound Protestants object:—

"*Baptismal regeneration in the highest sense.*' '*The power of the Priest judicially and absolutely to remit sins.*' '*The instrumentality of the Virgin Mary in the work of human salvation, and the typical relation of Miriam to her.*' '*The probable intercession of departed saints with God for us.*' '*The conveyance of the consecrated elements to all sick members of the Church after every celebration of the Eucharist (a thing forbidden by our 28th Article) is said to be one of those admirable early usages which our Reformers did not venture to restore, and one of those good things in which our liberty was abridged at the Reformation.*' Such a view of the Sacrament of the Lord's Supper as represents the recipient as '*partaking of the glorified humanity of our Lord,*' and in the official defence of which are embodied such statements as the following—'*Heaven waits and expects the Priest's sentence here on earth.*' '*The Apostles, and in them all priests, were made God's vicegerents here on earth, in his name and stead to retain or remit sins,*' and '*where the Priest absolves, God absolves!*'"

In September, 1860, Provost Whitaker addressed "two letters to the Lord Bishop of Toronto in reply to the charges against the Theological teaching of Trinity College, Toronto."

Again, as late as last May, the Bishop of Huron published his "Objections to the Theological teaching of Trinity College, as set forth in the letters of Provost Whitaker, published with the authority of the Corporation of Trinity College."

Your Lordship could have also had no difficulty in ascertaining, to a sufficient extent, the number of Clergy—in the admitted sense "Evangelical,"—at least, in the Diocese of Toronto, by simply consulting the report of the proceedings of the Toronto Synod of 1861, when a vote of confidence in the Tractarian teaching of Trinity College actually passed by 54 clerical votes against 14!

Will your Lordship pardon the impression which forces itself upon my mind, that had you devoted to acquiring a complete knowledge of the questions under discussion, half the time and labor you have expended in trying to make

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out a case against me, personally, your Lordship might, ere this, have been "in a condition to say" whether my speech at Islington, as explained by me, in reply to "Presbyter," was in accordance with facts or not, instead of issuing THREE PASTORALS, containing chiefly personal abuse, and a confession, notwithstanding, that you are as yet not in a position to pronounce upon the subject, which, as you allege, "demanded your interference."

The Bishop of Huron, however, whose experience in Canada extends over thirty years, corroborates my statements made in England, and in his *Charge* delivered to his Clergy in June last, he alludes thus to the subject:—

"Exception has been taken as to some statements made by the Archdeacon at a meeting in London. I have examined those statements, as explained by the Archdeacon, and so far as the part of Canada with which I have been intimately acquainted for nearly thirty years is concerned, I feel assured that his statements are strictly in accordance with facts. With many of the dioceses in British North America I have had very little or no acquaintance, therefore I cannot from my own knowledge speak of them. But as Dr. Hellmuth has acted for so many years as the representative of the Colonial and Continental Church Society in British North America, I should not be disposed to question his testimony as to the religious state of these dioceses.

"I think it due to Archdeacon Hellmuth to state here that my confidence in his sincerity, his piety, and veracity is entirely unshaken, and that I shall continue thankfully to avail myself of his valuable services, in which he has proved himself a faithful and efficient laborer.

"One thing I must not omit to state, that my instructions to Archdeacon Hellmuth were, that he should solicit aid from our brethren at home for an institution which should be thoroughly Protestant and Evangelical, so that hereafter, when the constitution and laws of the institution are made public, no charge may lie against him of having sought and obtained aid under false pretences."

From the foregoing facts, deduced even from your Lordship's own admissions, no justification whatsoever remains for the issue of your three Encyclical letters.

Under these circumstances, is it possible to avoid the painful conclusion that personal hostility may have induced you to hazard assertions against my character, which you have entirely failed to substantiate? while I have proved, by incontrovertible facts, documentary evidence, and by an appeal to living witnesses, that they are as groundless as they are harsh and unjustifiable.

Had I not a right to look for more just treatment at your Lordship's hand? And when before the bar of public opinion I had fully absolved myself, I looked for that reparation which is due to one who has been unjustly accused.

I will now take up, seriatim, the different points which require any notice or reply from me.

The first point to which I shall advert is the case of the Rev. Mr. — :

In your Lordship's former Pastorals you exhibit him as a man who had "signed a document confessing that he had spoken an absolute untruth."

And in your last, your Lordship says: "That the circumstances of his case were so publicly talked of when you were at Kingston, that you could not help being acquainted with them."

In your Lordship's eye then, he would still be an untruthful person. There can be no other conclusion.

With what consistency, with what weight, I would respectfully ask, could your Lordship put a question to him *as far back as the 13th of May last*, on which to impugn my straightforwardness?

Relying solely on the testimony of a person of no credibility, in your Lordship's eyes, you have attempted to shew the little value of mine!

I need not notice the *hearsay* evidence of Mr. John R. Cartwright—a lad the public will probably be surprised to learn, of some 16 or 17 summers—who comes to your Lordship's assistance.

It would be trifling with the patience of the public, if I attended further to this young gentleman.

The real point at issue in this case is, that your Lordship is desirous of proving to your Bishops and Clergy, that while I *ostensibly* recommended the Rev. Mr. — to leave his mission, I at the same time in *reality* advised him to the contrary; and to establish this, you wrote to him as far back as the 13th of May, putting the following question to him:—

"I have been told that the Archdeacon proposed another solution of your difficulty to you. That he told you, you must resign because a promise had been given to certain influential parties connected with—that you should do so, but that he recommended you to get up a petition from some of your congregation to have you re-instated, and then you could be re-appointed, and all would be settled. *May I ask you whether this is a fact or not?*"

To this the Rev. Mr. — replies at the close of his letter to your Lordship of the 8th of July (on page 5 of your last Pastoral):—"I can now only add that your question was 'substantially' correct."

But what does the Rev. Mr. — say in his letter of the same date—the 8th of July—to me?

Let us see.

He says :—

"Your advice to me was two-fold :—1st. For the sake of his—(parishioners) it would be better to resign *unconditionally*;* to leave the mission *without any understanding* between the people and myself, and then all would be right, &c., &c., as I stated in my letter to the Bishop of Ontario; viz. :—'That at the end of three months the people would call me back.'

2ndly. As regards *myself*, under all the circumstances it would be better to leave *without any idea of returning*, and I should certainly be happier in the Diocese of Huron; and you most kindly represented my case to the Bishop of Huron. You gave me your advice as a friend."

In a letter I wrote to the Rev. Mr. — on the 14th ult., I expressed a wish that he should comply with your Lordship's request by sending you *all my* correspondence with him, in the following words :—

"I have no objection to your sending *all my* communications to the Bishop of Montreal; nay, I would rather you did so, and you had better send him also exact copies of your's to me, and that of the Bishop of Ontario on this matter."

I also told him in the same letter, with regard to anything he marked *private*, that "that which affects the character of man cannot be considered private, and that if I made use of his communications it would only be in self-defence."

To this intention on my part he never offered any objection.

Your Lordship has strangely withheld the letter of the Revd. Mr. — addressed by him to the Bishop of Ontario as far back as the 2nd of December last, a copy of which was sent to you by him, prior to the issue of your last Pastoral, in which the following words occur as having proceeded from me :—

"You have promised to leave *unconditionally*; leave *unconditionally*."

This evidence, however strong, is further corroborated by circumstances about which there can be no mistake. The fact of my having spoken to the Bishop of Huron to receive him in his diocese, which of course I would not have done had I not expected, that in compliance with my advice to him, he would "leave his mission *unconditionally*."

As an additional proof that that was the nature of my advice to him, and that he was apparently willing to follow it, I give another quotation from his letter to me of the 8th of July last, which runs thus :—

* What is in italics is underlined in the original.

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"I sold and gave away some of my property, and packed up a part. I offered my services to the Rev. Mr. M., for board and lodging, without any earthly prospect. I applied for my 'bene decessit.'"

In another note he says:—

"I did my utmost to leave."

Must it not be then by the desire of his own Bishop that he remains where he still is?

How I could have "told him to get up a petition from some of his congregation and then he would be reappointed," and on the same day, and at the same time, advise him as a friend unconditionally to leave the mission "without any understanding between the people and himself" and, "under all the circumstances, that it would be better for him to leave without any idea of returning," I leave to the judgment of the reader!

I trust I have effectually disposed of this case.

Although scarcely expecting, even by the complete vindication of myself from every charge you brought against me, to remove your Lordship's prejudices—as every successful refutation of your attacks only increases the awkwardness of your position—yet before the tribunal of public opinion, to which your Lordship has appealed, I feel confident that my replies must be both satisfactory and convincing.

The next point in your Lordship's last Pastoral is one which I am unwillingly forced to notice again.

After your Lordship had implicated General Evans in the charges of "a manoeuvre," and "an attempt to take you in"; after you had defamed him equally with myself to the Bishop of Huron, in relation to the Sherbrooke street Church, in the following words, which the Bishop is ready most solemnly to attest as having been uttered by you—notwithstanding your Lordship's denial—viz.: "He" [i. e. your Lordship] "had seen through the trap which was thus laid for him, and discovered that General Evans and Dr. Hellmuth had conspired to obtain from him his consent to a measure which was only intended to enhance the value of General Evans' property and to obtain a church in the city for his son-in-law; but which would, in the end, prove highly injurious to the church;" and after extricating yourself from this difficulty, and its possible legal consequences by denying the correctness of the Bishop of Huron's statement, I was certainly not prepared for your Lordship's assertion that Gen. Evans' statement of having had two interviews with you on the subject of Sherbrooke street Church was untrue.

1. You would doubt my veracity ;
2. You impugn the testimony of the Bishop of Huron ;
3. And now you refuse to believe General Evans.

What further imputations may we expect at your Lordship's hands ?

In my " No. 2 Reply," page 9, I gave the following message from Gen. Evans to your Lordship, at his request :—

" He " [i. e. Gen. Evans] " begs me to remind your Lordship of two long interviews with him on the subject of the Church, instead of " *one short one.*"

This statement from the General, because it does not agree with your Lordship's journal and memory, you characterize, in the most unqualified terms, as " *an entire invention of circumstances.*"

My Lord, it need hardly be said that we are not responsible for the defects or omissions of your journal. It may record some things and omit others. And yet on the strength of such negative testimony as this, you would venture to charge us with *untruth*, saying on page 6 of your third Pastoral :—

" Now, had this been true, I admit it would have gone very far to have destroyed the whole credit of my evidence."

I shall now bring in a *third witness* to confirm the *fact* that the General had an *evening* besides a *morning* interview with you, on the subject of the Sherbrooke street Church.

I have been unwilling to bring before the public the names of private individuals ; but a letter lately received by Gen. Evans from his daughter, Mrs. Crooks, is so pointedly and positively in accordance with the General's statement of the interviews referred to, that I have no alternative left to publish an extract from it, in which the subject is alluded to in the following terms :—

" I have just read the Metropolitan's third Pastoral, and must say I was surprised and grieved at his positive denial of your statement, that he spent an evening with us in Beaver Hall Terrace, for the purpose of discussing your project of building a church on Sherbrooke street.

" I remember distinctly his coming for that purpose, and the conversation occupying a considerable space of time ; also a similar meeting for the same purpose one morning. I cannot tax my memory with the exact dates of the meetings in question, but that his Lordship had them I have no hesitation in saying."

Moreover, on comparing the dates of the different interviews by your

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Lordship, discrepancies appear, which shew that there could not have been that haste with which your Lordship would clothe the transaction, and so draw an inference that General Evans and I were in haste to, "take you in,"—not to enter upon the well known fact that the General had in contemplation the building of a Church, prior to your Lordship's advent to this country.

Your Lordship admits two interviews with me on the 8th and 9th of January, 1852, and on the day of your last interview with me, (*i. e.*, the 9th of January, 1852,) the Germans presented you with an address.

A kind friend seeing this, drew my attention to the "*Montreal Gazette*" of the 14th of January, 1852, where it is thus recorded:—

"The following address was presented to Bishop Fulford on New Year's Day, (not the 9th), by a large number of the German residents of the city, members of the English Church."

However, without placing any great value upon this, it will be admitted by all reasonable people that documentary evidence, and *three living witnesses*, ought to convince your Lordship that you are in error on this head also.

I am truly astonished that your Lordship should have ventured to allude again to my efforts in connection with Father Chiniquy's colony of converts in Illinois. I rejoice in the consciousness, and in the grateful testimony of, I may say, all the converts, that through my humble instrumentality hundreds were effectually relieved in their famishing and starving condition, while it was, you compel me to say, through my unwearied exertions, that the American Church Missionary Society established the Missions under the excellent Dr. Williamson.

The only charitable conclusion I can come to for your broaching the subject, is that you may have overlooked what I said on this head in my first "Reply," at page 10, and in the Appendix B. of it, where I distinctly stated, that "the interest I took in the wonderful movement of several hundred French Canadian families leaving the Church of Rome, through the instrumentality of Father Chiniquy, had no reference to the man himself."—(Vide Appendix B., 1st Reply.)

Whatever Pastor Chiniquy may be now, (not that I know anything against him), our appeal for aid some three years ago, to help the movement of which he was the instrument, was *not for him personally*, but for his suffering colony of converts, consisting of several hundred families.

The fact that hundreds of these converts from Rome were saved from starvation by the means that were obtained for their relief, shows how uncalled for this aspersions is, that the aid sought and obtained was an imposition upon "the credulous English public."

Alas! If our exertions and sacrifices in the cause of Christ and of humanity are to be suspended until we are infallibly certified of the permanent worthiness of the objects of them, we might at once set aside the lofty examples set before us by our Lord, and his immediate followers, and cease from every Christian and philanthropic enterprise!

But even at the risk of being a little tedious, I will reiterate here all I have said on this subject in my first Reply:—

"Your Lordship next (in page 7) sneers at the efforts made by me on behalf of Pastor Chiniquy's French converts from Romanism, in Illinois, U.S. Like the rest of your Lordship's insinuations, they are beside the question at issue, and derive importance only from your Lordship's high office and position. In these efforts I had the happiness of the support of the Bishop of Huron (who accompanied me to the field of labor) and of other Christian friends. The course taken is its own vindication. I only deeply regret that a movement which has been manifestly blessed, where there are now several Episcopal congregations under, the Rev. Dr. Williamson, a clergyman well known to your Lordship, should have provoked in your mind a sentiment so different from what might have been expected, from the successful exertions resulting in the relief of a starving population. I give in the Appendix (B) a brief statement on this head. From app. B:—

"The interest I took in the wonderful movement of several hundred French Canadian families leaving the Church of Rome, through the instrumentality of Pastor Chiniquy, *had no reference to the man himself.*

"I felt, as a Protestant and a Christian minister, a deep and lively interest in the spiritual welfare of so large a body of French Roman Catholics, who had renounced the errors of the Church of Rome. I went several times from Quebec to Illinois, a distance of twelve hundred miles, with no other object than to afford them aid, when I heard of the persecutions they had suffered for the truth's sake, and of the famine which was reducing them to starvation. The Bishop of Huron accompanied me at my first visit to St. Ann's and Kankakee, when Pastor Chiniquy was absent. We reached St. Ann's on a Tuesday, the afternoon of a cold December day, when the people had no expectations of our arrival. On entering the place we heard the sound of a little bell, summoning the new converts to the Protestant faith, to their chapel; and to our agreeable surprise, although it was a week-day, and some of the people had to come a distance of five to ten miles, poorly clad and ill fed, there could not have been

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fewer than from five hundred to six hundred devout worshippers in the chapel. The Bishop of Huron and myself were privileged to preach to this interesting people, who listened with delight to the simple word of God, and we were both convinced that it was a movement owned of God. We also visited the schools and found them well attended, and the teachers labouring to instruct the children in the truths of the gospel. Such a sight can never be forgotten by those who really feel an interest in the extension of the gospel; nor could it fail to produce in them that sympathy and interest which are leading characteristics of the truth, of which St. John declares, "By this we know that we have passed from death unto life, because we love the brethren."

"After careful investigation by the Bishop and myself, both at St. Ann's and Kankakee, we were satisfied on the one hand that the movement was genuine, and on the other that the people were suffering frightfully from the effects of the famine—a fact which has called forth the sympathy of Christians on both sides of the Atlantic. It would have been inhuman had not the Bishop and myself, who were eye-witnesses, appealed to England on behalf of this suffering people; and I am thankful to say, that the appeal made in their behalf was not only responded to from England, but also from Canada. I subsequently spent several weeks in that colony, visiting most of the settlements; and so deeply was I interested in their spiritual welfare, and so strongly did I feel the necessity of their having *tried* and experienced teachers of gospel truth, that I went to New York, and submitted to the excellent Dr. Tyng, and to other gentlemen connected with the American Church Society, the necessity of something being done for the permanent instruction of this people. Dr. Tyng took the trouble of visiting the colony in person, and returned to New York with the determination to exert himself on their behalf. I rejoice readily in the consciousness that by the blessing of God my labours in this department have not been in vain. If your Lordship will take the trouble to enquire, you will find that the Rev. Dr. Williamson, who was formerly connected with the Sabrevois mission, is labouring most successfully among the French converts. Several Episcopal congregations have been gathered in through his instrumentality. Sunday schools are also established; and as he wants more clerical help, he applied to me for such, previous to my leaving for England last autumn, making special mention of the Rev. A. A. Allen, his successor at Sabrevois, who he thought, would carry on with him this work of God."

Your Lordship has devoted several pages in the third Pastoral to the subject of the Metropolitan Patent, and what passed in Quebec when we met your Lordship at the residence of the Bishop of Quebec.

In answer to this I would beg to direct your Lordship's attention to the subjoined letter from one of the Quebec Delegates to the Provincial Synod, which speaks for itself, and with sufficient clearness shews that I have given a correct version of the matter in my No. II. Reply, on pages 4 and 5 :—

“QUEBEC, July 30th, 1862.”

“MY DEAR DR. HELLMUTH,—

“As a Delegate to the Diocesan Synod of Quebec, present at the meeting held in April, 1861, at the residence of the Bishop of Quebec, to consider the Draft of Letters Patent appointing a Metropolitan, I think it right with reference to that part of the subsequent correspondence between his Lordship the Metropolitan and yourself which relates to the Patent, including his recent Letter, to state that my recollection of the discussion which took place at the meeting in question coincides with the statement of it given upon the 4th and 5th pages of your reply to his Lordship's second letter. My impression was at the time, shared I believe by most if not all the others present at the meeting, that his Lordship's proceedings with respect to the draft of the Patent were entirely voluntary, and I was not aware until afterwards of the existence of the instructions from the Colonial Secretary to which you refer.

Very sincerely yours,

(Signed,)

C. N. MONTIZAMBERT.”

“To the Venerable
Archdeacon Hellmuth, D.D.”

There is another mistake into which your Lordship has been led by giving too ready an ear to mere *hearsay* reports.

On page 12 of your third Pastoral, you say with regard to the subject of the Patent at the Provincial Synod :

“It had been intended that I should have played a more prominent part, and that I was entrusted by those who acted with me, with some Resolutions which I was to move, &c., &c.”

Now, My Lord, there is not the slightest foundation for what you have thus heard, and I appeal to all the Quebec Delegates as to the truth of what I here assert.

To carry out the following Resolution which was unanimously passed at the Quebec Diocesan Synod in 1861 :—

“*Moved by Mr. H. S. Scott, seconded by the Revd. H. Roe :—“That it be an instruction to the delegates of the Provincial Synod to endeavour to procure such modification of the authority conferred upon the Metropolitan, by the ‘letters patent,’ as may be necessary to protect the rights and privileges of the Diocesan Synods”*—

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The Quebec Delegates, several weeks before the meeting of the Provincial Synod, met and resolved to select, *not me*, but the late lamented Dr. Falloon to be the mover, and H. S. Scott, Esq., to be the seconder, in order to carry out the instructions embodied in the above; and by consulting the "Journal of the proceedings of the first Provincial Synod," your Lordship will find accordingly, on page 25, the following:

"NOTICE OF MOTION.

"The Rev. Dr. Falloon gave notice that he would, at the earliest fitting opportunity, move a Resolution respecting the Letters Patent."

The rest of the *hearsay* reports, and the assertions without proof of ill-disposed persons, from whatever quarter, are of the same value.

I was ignorant until now, that I have been so closely watched by your Lordship for eleven years, in my various, and I may say active, responsible, and laborious duties, and that in conspicuous fields; and yet, although you have put the worst possible construction upon all my labours and motives, you *have not* been able to substantiate a single thing against me. To God alone be all the praise, whose grace is ever all-sufficient, and who enabled me to stand this fiery ordeal!

For a third time I have completed the painful task of meeting *every* charge and insinuation of your Lordship, and it will be my duty, so long as you shall continue to assail me, to defend myself, and I am confident with similar success.

I do not hide it, that I am jealous of anything and everything which would interfere with my privileges as a British subject or my legitimate liberty as a clergyman of the Reformed Church of England.

Will your Lordship permit me, in conclusion, for your own sake, and the Church's sake—though your inferior in office—to hope that I shall not unduly trench upon the deference due to Metropolitan authority, if suggesting for grave and humble enquiry, whether it is not possible for the highest ecclesiastical functionary—being fallible—to err at times, in Pastorals or otherwise, by assuming a position, and attributes of irresponsibility, incompatible with the recognized principles of our Protestant liberty?

Did we not live under British protection, might we not well tremble at the recent assumption of such a power by your Lordship?

For whose standing or reputation would be safe that incurred your Lordship's displeasure?

May not the assumption of such a power in our Church be but the germ of that absolutism, which, in its full development, would reduce us to the abject condition, where all power is concentrated in one poor mortal, and in which the several parts only perform their functions in absolute subordination to the supreme central will?

When such power is attempted to be exercised in this 19th Century by an English Colonial Bishop, is it not high time to check so dangerous an encroachment upon our liberties?

I feel justified, my Lord, in saying that the more I think of your unjust and unprecedented proceedings against me, the more am I constrained to regret that you should have assumed a spiritual jurisdiction but little short of the most despotic that the Church of Rome arrogated to herself in the most ignorant of the middle ages.

If a Prelate has it in his power, without even the semblance of a Court, a Commission, or a Synod, to assail in private, and officially to defame in public, without an iota of evidence, the personal character of a clergyman of another Diocese—who enjoys the full confidence and approval of his own Bishop—simply because he has dared to give utterance to opinions not agreeable to the Metropolitan, or from feelings of personal dislike, originating, perhaps from prejudice or party feeling, the sooner such power is curtailed and its sphere of action more consonant with the Protestant principles of Our Church defined, the better for the Gospel; the happier for the safety and liberty of the Clergy, and for the character and reputation of our beloved Reformed Church of England.

“Resting in the Lord and waiting patiently for him, who shall bring forth my righteousness as the light, and my judgment as the noonday.”

I remain,

Your Lordship's obt. servt.,

I. HELLMUTH.

The Right Revd.

The Lord Bishop of Montreal
and Metropolitan.

A THIRD LETTER

TO THE

BISHOPS AND CLERGY

OF THE

United Church of England and Ireland

IN CANADA,

FROM

FRANCIS FULFORD, D. D.,

LORD BISHOP OF MONTREAL AND METROPOLITAN.



Montreal :

PRINTED BY JOHN LOVELL, ST. NICHOLAS STREET.

1862.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

REPORT ON THE PROGRESS OF WORK

1961-1962

BY THE FACULTY

CHICAGO, ILLINOIS

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PRINTED BY THE UNIVERSITY OF CHICAGO PRESS

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A THIRD LETTER.

Stee House, Montreal, 15th July, 1862.

RIGHT REV. AND REV. BRETHREN,

Absence from home, and some delay in the receipt of letters, has caused me to be later, than I ought to have been in noticing some of the statements in a second letter recently published by Archdeacon Hellmuth; while it has given time to him and his friends in various ways to give utterance to their indignation and complaints against me for venturing to impugn the reliability of his testimony. I think, however, when your attention is calmly directed to the real facts of the case, that unprejudiced minds will come to the conclusion that it was not without some reason I expressed myself, as I did, in my first letter to you.

Looking at the report of his speech at Islington, which he acknowledged to be substantially correct, and which he allowed to go forth without correction or explanation, there can be no question that it was calculated, not to say intended, to convey an impression of unfaithfulness in the discharge of their duties, on the part of the great body of the Canadian Clergy, and our Ecclesiastical Institutions; and so it was understood and commented upon by "*The Record*," English newspaper, the Advocate of the Archdeacon's plans, and the organ of the party with which he identifies himself. These statements were made with the view of exciting sympathy and raising money, in order to provide a remedy for the evil state of which he complained. Now it is considered quite allowable and fair to make and encourage such sweeping

charges against the Church, as a body, but any attempt to show that the testimony of the person making those charges is not always to be relied on, is considered a most unchristian and harsh proceeding. The Archdeacon complains that I was trying to search out grounds of accusation against him. Whatever inducement I might have had to do so, as a matter of fact I did nothing of the kind. As I stated in a former letter, I simply asked the Bishop of Quebec if he would give me in writing what he had freely given utterance to in the course of conversation, *which he at once readily consented to do*; and as to the circumstances connected with the case of the clergyman, which I mentioned, they were being so publicly talked of when I was at Kingston, and the Archdeacon's conduct was so much condemned, even by those who had been acting with him, that I could not help being acquainted with them. Wishing to have one important fact verified, I wrote to the Rev. Mr. — himself, the letter which the Archdeacon afterwards published, and to which he subjoined the following remark:—

“From the very man whom your Lordship unnecessarily brings before the world, you seek in a most ingenious way to extract a testimony against me—as having played a double part—I trust it will be satisfactory to your Lordship to hear that your enquiry can be distinctly answered in the negative. *If you are not willing to receive my testimony I refer you to the Missionary.*”

Now as I have good reason to believe that my previous information had some good foundation in fact, I was somewhat surprised at this positive denial. Shortly, however, after the publication of the Archdeacon's letter I received the following:—

KINGSTON, 23rd June, 1862.

“MR LORD,—I hope you will pardon the liberty that I, a perfect stranger, take in writing to you. I trust, however, that the subject on which I write, is of sufficient importance to form my excuse.

“I have just seen the ‘reply of Dr. Hellmuth’ to your second pastoral. At pages 10 and 11 I find an account of Mr. —’s case, which I believe to be untrue. I am well acquainted with Mr. — and saw him last Friday. He then spoke to me of your Lordship's letter to him, and said that nothing could have been kinder, and he appeared to me to feel deeply your Lordship's kindness. He then told me of the question that you had asked him, ‘Whether Dr. Hellmuth had told him that having

'promised to resign he must do so, but that he would advise him to get up a petition from some of his congregation to have him re-appointed, and then he would be re-appointed, and all would be settled.'

"Mr. ——— told me that he had sent your letter to Dr. Hellmuth, and that Dr. H. had since written to him to say that he intended to publish the letter, without asking leave. At the same time he said that Dr. Hellmuth had acted in the way you enquired about, only that your Lordship's question had a slight verbal inaccuracy. It might give the idea that Dr. Hellmuth had advised Mr. ——— not to leave his mission at all. What Dr. Hellmuth did do was this. He advised Mr. ——— to leave his mission for some two or three months.

"Dr. Hellmuth has appealed to Mr. ——— in his 'Reply,' and this is his testimony since Dr. Hellmuth's letter has been published:—

"I may also say that some time last autumn Mr. ——— told me of this, and said that Dr. Hellmuth had been playing a double part. I am sure Mr. ——— would confirm this, and at any rate it is what he has stated before myself and others more than once.

"If Mr. ——— can tell you the answer that Dr. Hellmuth sent on hearing of your Lordship's question, it might serve to confirm the truth of this.

"Again hoping you will pardon the liberty I have taken,

"I remain, my Lord,

"Yours faithfully,

"JOHN R. CARTWRIGHT."

I accordingly wrote to the Rev. Mr. ———, who sent me the following answer:—

KINGSTON, 8th July, 1862.

"MY LORD BISHOP,—Your letter dated July 1st, only reached me last night. I cannot express to you my feelings. I did not answer your letter simply because I did not wish to injure Dr. Hellmuth. I therefore sent your letter to Quebec, that Dr. Hellmuth might answer the question, and give your Lordship the necessary information, never thinking that your Lordship's letter to me would be published.

"I can now only add that your question was 'substantially correct,' and

"I remain, my Lord Bishop,

"Very sincerely yours,

"————."

This is the testimony of the Missionary, to whom the Archdeacon himself refers me for proof of the truth of his own statement, and it contains the very contrary. I certainly should not have expressed my-

self as I did respecting the Archdeacon, if I had not had very strong reason to believe that my statements were well founded; and I think the above case bears out anything I have said respecting the manner of his conducting business, and the value of his testimony. As to the charge in connection with the proposal to erect a church for him in Montreal, if I had ever had the least doubt as to the correctness of my impressions, it would be entirely removed by finding that the only defence, or explanation, offered was a total misrepresentation of the facts in the Archdeacon's first letter; which however he has still further overdone in his second. In page 9 he says:

"It is very strange that your Lordship's memory should be so retentive in some things as to quote with inverted commas or in italics, what was said eleven years ago, while you cannot recollect other circumstances—very important links in the chain of the particular transaction.

"Genl. Evans is in full possession of all his faculties with a strikingly clear memory, as all who know him can testify, and he begs me to remind your Lordship of two long interviews with him on the subject of the Church, instead of '*one short one*;' he desires me to call to your recollection that Mrs. Fulford accompanied your Lordship to spend an evening at his residence, Beaver Hall Terrace, when your Lordship, the Genl. and myself, during the evening, fully and freely conversed on the subject in question, and the second interview was on the morning you refer to."

Now had this been true, I admit it would have gone very far to have destroyed the whole credit of my evidence. And I own this assertion, "that I, the Genl. and the Archdeacon, during the evening, fully and freely conversed on the question, while the second interview was on the morning referred to," did again very much surprise me, even as coming from the Archdeacon. I certainly remembered spending an evening with Mrs. Fulford at the General's; but I was also quite sure there was not one word of truth in the statement respecting our having freely conversed on the subject in question. Now besides trusting to a *retentive memory*, I have for the last 30 years kept a daily journal,* and upon

* In page 20 of his first letter, the Archdeacon in allusion to another matter says, "Happily, my Lord, I keep a journal with dates and particulars." I am ready to submit my journal to the inspection of any individual agreed upon, who shall compare it with the Archdeacon's respecting the fact of this evening party.

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looking through this, I at last found an entry on the 28th July, 1851, recording the fact that, "we drank tea at General Evans', met besides Mr. Hellmuth, Commissary General Robinson and family, and had some music." The Archdeacon, I remember, himself joined in the singing. This is the only occasion of our having spent an evening at the General's. But as the first proposal I heard about this Church and the offer of the £3000 for its erection, was when the Archdeacon called at my house on the morning of Thursday, Jan. 8th, 1852, I leave you to judge what is the value of the testimony, that the subject in question was freely discussed by us, at an evening party six months before. I find also by my journal, that, having had an interview with Mr. Hellmuth on the 8th, I called on General Evans on the 9th, which is the only interview I had with him at that time, and was a very short one, because he was unwell, and not able to enter into details of business. And I again assert that it was not till the following day, after having again and again urged the Archdeacon and the General to give their proposition in writing, that I was able to arrive at a true understanding of the case.

Besides meeting my statements, at one time with a positive denial of their truth, to which his own witness, to whom he refers me, gives a direct contradiction; or at another time by an entire invention of circumstances, as in the conversation which he asserts I had with him and General Evans, at an evening party at the General's house, the Archdeacon has, on several occasions, exhibited great tact and ingenuity in drawing off attention from the real point raised by me to some other matter connected with it. For instance, I alluded to the manner in which, some time since, such large sums were obtained by him "from the credulous English public for Father Chiniquy, for whom he vouched, much to the astonishment of many thoughtful people in Canada." The Archdeacon, without any reference to Father Chiniquy himself, to whom such large contributions from the members of our Church in England were paid over, goes off to speak of the labors of the Rev. Dr. Williamson, a clergyman well known to me, and the success that is attending them. Singularly enough, as a comment upon my allusion to Father Chiniquy, notice appears this week in the newspapers that he has been deposed from the ministry by the authorities of the Presbyterian Church at Chicago (with which he connected himself shortly after Dr.

Hellmuth's advocacy of his cause in England), "for unministerial and unchristian conduct."

Again, the Archdeacon in his Islington speech asserted "that Evangelical men are at a *very great discount* in those colonies generally." In noticing this I instanced some of the most important posts in all our great cities, that were filled by clergymen whom I knew were considered by him to be "Evangelical." He argues from this that I admit the truth of the allegation he made. I admit no such thing, for I am not in a condition to say if that is the case in Canada generally; but I will assert that in my own diocese, the clergy as a body are faithfully Evangelical, several of them accepted by me from the Committee of the Colonial Church and School Society,—but not acting as members of a party; and that, not marked out by any adherence to party-action, on one side or the other, such as he might wish to encourage, it would not be easy for any one to class the clergy of this diocese generally, under distinctive heads, or otherwise than as "hard-working clergy," "godly, good men," to use his own expressions, with whom any sincere churchman might gladly co-operate. But more than this, when quoting from my remarks on this subject, he cites my words: "But whether the clergy generally come up to the mark as 'Evangelical men' or not, I say it is a positive misrepresentation of the fact." And then he leaves off with a full stop. Now, what I asserted to be "a positive misrepresentation of the fact," is stated in the continuation of the sentence, which proceeds thus, "a positive misrepresentation of the fact, and can only be made either through ignorance or for some party purpose, and to create a sympathy in certain quarters, to assert that there is any general prevalence of what is termed *Tractarianism*." And I fearlessly challenge the Archdeacon or the *Record* to prove the charge "that several Canadian Dioceses are deeply tainted with the leaven of Tractarianism, or that the local colleges at which the Canadian Clergy receive their training, are almost wholly under this baneful influence." When, however, the subject was brought forward at the Synod of the Diocese of Huron, the Archdeacon very much modified the force of his speech at Islington, from which the only logical inference was that "godly, good, and hard-working," and "Evangelical" men, as he understands them, are identical. But at the Synod he acknowledges that there are "godly and good men, hard-working clergy," "though not what he call,

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Evangelical," in Canada—"men with whom he would not hesitate to work lovingly." It seems to me that this is a more satisfactory definition of what our clergy ought to be, than even to be "in his opinion Evangelical." And in this sense, we shall, I dare say, all agree that there are too few such men for the work before us.

One point upon which the Archdeacon insists strongly in his first letter is the approval of him, as testified in the vote of thanks given him on his resigning his Professorship at Bishop's College, and his subsequent appointment as a Trustee by myself and the Bishop of Quebec. As far as I was concerned in these acts I can only say that, whatever might have been my own opinion of Dr. Hellmuth's conduct respecting the proposal to erect the Church in Montreal, yet my judgment of his general character has not been formed from that incident alone, and I always understood his services as Hebrew Professor had been useful to the College, and would be difficult to replace, and deserved the thanks of the Corporation; and I had never the least wish to act unjustly towards him. As to the appointment to the Trusteeship, which took place about the same time, March 15, 1854, the Trustees are nominated by the Bishop of Quebec and myself; and it has always been understood, that we should each select the persons from our respective dioceses, who should receive our joint nomination. The Bishop of Quebec sent me a nomination for Dr. Hellmuth, with a letter, hoping that I would unite in appointing him, which I did. But very soon after Dr. Hellmuth left Canada, having resigned all his ecclesiastical offices here, and by the rules of the Charter of the College, his appointment as Trustee became void, now about seven years ago. And I have never, from that day to this, heard the slightest intimation of any re-appointment.

One other matter I must notice, and I am the more anxious to do so, because it more directly concerns the Province at large, and my conduct in connection with the discussions which took place respecting my Patent as Metropolitan.

The Archdeacon in his first letter wished to make it appear that in bringing any charges against him for his attacks upon the Canadian Church, I was actuated by resentment, caused by the active part he took in opposing the powers proposed to be vested in me as Metropolitan; and asserts that it was not true, as I stated in my second letter, that "I have always wished for free and open discussion, whether on

that or any other public measure;" but that the universal dissatisfaction caused by the authority conveyed in the Patent induced me to alter my course, and concur in its alteration. I will give a plain statement of what I did in the matter, and my reasons for so acting.

My first Patent, as you will remember, in consequence of certain omissions in the Preamble, required amendments, and I received from England, on the 21st January, 1861, a draft of a New Patent, with instructions from the Duke of Newcastle to this effect: "His Grace has given directions that this draft shall be placed in your hands for the purpose of being submitted as well to your Lordship as to the other Bishops concerned, and also, to any person in whose legal knowledge and experience you may have confidence." I immediately caused printed copies to be forwarded to each of the Bishops; and made arrangements for visiting each Diocese, in order to consult with them and any of their clergy and laity they might wish to be present. I went to Toronto the first week in April, and proceeded from thence to London; and on the 17th of that month met a large party, including Archdeacon Hellmuth, and the Bishop of Huron, at the Bishop of Quebec's. The Archdeacon took an active part in the conversation respecting the Patent. There were objections raised to some of the powers given by the Patent; and I remember being asked if I would consent to retain the draft, and submit it to the Provincial Synod, which was expected to meet in the course of the summer. I demurred to such a proposal, because I did not feel that it was according to my instructions—and as there was a party opposed to any appointment of a Metropolitan, and who questioned the authority of the Queen to make such an appointment, I did not like at once to pledge myself to any such proceeding. Nothing, however, at all of an unpleasant character occurred either at Quebec or elsewhere; nor was I then conscious of anything like violent opposition or general dissatisfaction. I never sought or expected the office; but having been selected for it, I felt deeply solicitous that neither the authority or dignity of the Queen, nor the rights of the Church at large, should be compromised by any act of mine. When I returned home, and again, with the best advice I could obtain, considered the whole matter, I became convinced that whatever might be the prerogative of the Queen to appoint a Metropolitan, (which has since been acknowledged by the Synod, and by the opinion of the Law

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Officers of the Crown, which has been given more recently.) yet that it was open to grave doubts, whether the powers conferred, no matter what they were, could be legally exercised, except by the authority of the Provincial Synod ; and I at once decided to retain the draft, and propose that a Committee of the Synod should be appointed to inquire into the bearings of the Synod Acts, and the Patents of the several Bishops, &c. No one could be more interested than myself in wishing to have my position clearly defined and legally established ; and while bound to maintain the Royal prerogative as justly exercised in the appointment of a Metropolitan, it must be the great object of all to remedy any errors in the Patent making that appointment.

Some time in the month of May, I received from the Honorable J. H. Cameron, one of the printed copies of the Patent which I had circulated, with what he thought would be necessary to introduce as amendments, and of which I approved. And it was from this very identical copy that he moved the amendments, which were carried, I believe, in the very words he had originally proposed to me. In June, I had a letter from the Bishop of Huron, informing me that he thought there might be some difficulty about sending Delegates from their Synod, because several of his clergy and laity doubted whether the Metropolitan's Patent did not conflict with the Synod Acts. To this I replied at the time, informing him of the course I had determined to pursue ; so that I thought there need be no difficulty on this subject, as the Provincial Synod might investigate this, and have it set right. I mention these facts, not to claim any credit for what I did, but to show that in the course I pursued, I was influenced by no fear or knowledge of opposition or dissatisfaction, but from a deliberate consideration of the matter, and a wish to act as became my duty to all parties. It seems, however, that there was a growing agitation at Quebec. The question was mooted at the Synod in July, and some violent, abusive, anonymous letters appeared, I was informed, in one of the Quebec papers in the month of August. And when the delegates assembled in Montreal, at the meeting of the Synod on the 10th September, I was told that great opposition was intended by those from Quebec, and great success anticipated. What was to be the line of opposition, I did not know, nor did it influence me in the least in the course I was about to take, which I had decided upon many months previously,

as the right one. The whole proceedings of the Synod went off so happily and successfully, and I knew so little of the storm that had been preparing, that I could not understand why the Archdeacon should think I had taken umbrage at him. I learnt, however, a few days ago, that, though I was not cognisant of it, it had been intended that he should have played a more prominent part, and that he was entrusted by those who acted with him with some resolutions which he was to move; but that when I came to that part of my address where I recommended that "a Committee of Synod should be appointed to consider the bearing of the Synod Acts upon the Patents," &c., he turned to a Delegate sitting next him, and exclaimed, "Ah! he has outgeneraled me again." I can only say, if I had done so, it was unwittingly, for I was not the least aware of his intended movements; and therefore, being ignorant of the extent of his opposition, had no pretence for taking umbrage at it. I had no wish that he should be kept in ignorance of what I proposed doing. I had written to the Bishop of Huron informing him three months before, and spoke of it to others, as no mystery. And after the Synod had adopted the amendments proposed to be inserted in the Patent, I forwarded them to England with a letter earnestly recommending their being confirmed; and specially with respect to the Provincial Court of Appeal and Powers of the Metropolitan, I wrote as follows:—

"Amendment No. 6 provides that the Jurisdiction and Powers of the Metropolitan shall be defined and regulated by Canons and Laws of the Synod. I believe this to be absolutely necessary, in our circumstances, to give them any validity; and any Court of Appeal set up by me, except under our Church Synod Act, would be without force in the Province. And as we have no authority to introduce the ecclesiastical law of England into Canada,—as I cannot make laws for myself—it seems that the only way to obtain any system is under the Church Synod Act, which will give it legal authority and force with all the Church. We have already decided, as part of our Constitution, to have two Houses, the House of Bishops, and the House of Clerical and Lay Delegates, which latter may at any time, on any question, call for a vote by orders. The Metropolitan is ex-officio President of the Synod, and Chairman of the Upper House. Provision

“ is thus made for the due consent of the whole Church to any Canon
 “ or Law. I consider this to have been the exact, and the legitimate
 “ position of all Metropolitans in the early Church, who presided over
 “ the Church, and exercised their jurisdiction, according to the Canons
 “ passed by their Provincial Synods ; the only restriction being, that the
 “ Provincial Synod could pass no Canon in opposition to the General
 “ Canons of the Church Universal, or the Imperial laws.

“ With these observations I now beg to return the draft of the proposed
 “ new Patent, and also a Memorial to Her Majesty from the Provincial
 “ Synod, praying that the additions recommended by the Synod may
 “ be ordered to be inserted in the new Patent, which it is proposed to
 “ issue.”

On my reviewing my conduct in this matter, I am not aware that I
 could have adopted any course more honorable and fair to all concerned,
 or more advisable for the good of the Church. It is very easy to
 make accusations of tyranny and oppression, and to insinuate that
 I am seeking to exercise an oppressive authority, and this may be re-
 peated again and again by anonymous writers in newspapers. Such
 attacks will never trouble me at all. I appeal to all my conduct whe-
 ther as Bishop or Metropolitan, and ask for any proof of such a charge,
 from any known and credible witness. Even with respect to this very
 controversy, I have merely appealed on a subject which deeply interests
 the whole Church, to the judgment of the Church at large, where the
 Archdeacon can meet me on the same ground. It has been stated that I
 ought rather to have cited him before me as Metropolitan, if I had any
 charge against him. In the first place, I have no court yet constituted :
 nor do I see how it would have been possible to have reduced this matter
 to such an issue, as would have brought it under the cognizance of such
 a court. And had I done so, I think such a course would then have been
 more loudly condemned as tyrannical, and that I was taking advantage
 of my official position. I considered it a question that could only be
 brought to the bar of public opinion of the Canadian Church, and there
 I must leave it ; and I think it will not have been mooted in vain.

One word more and I have done. My Patent has been returned with
 the alterations made, exactly as we prayed ; and we are to meet shortly
 to carry out the powers now entrusted to us. We have our Ecclesias-

tical organization now complete, and our means of church government within ourselves; and I hope we shall be, under the guidance of God's Spirit, enabled to carry through such measures as may be necessary, with the general consent and approval of all. I should be very sorry that any of our Dioceses had any just reason to apprehend that its own legal rights would not be respected; but it must be evident that it would be placing itself altogether in a false position; to seek a separation from the rest of the Canadian Church.

I remain,

Ever your faithful Brother in Christ,

F. MONTREAL.

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In Christ,
MONTREAL.

